/138 cont./

249 407 461 273 In chicha production for festive days it is customary for the mill to be turned only by human power, by men or women. One could generally observe that the slightly intoxicated men exerted themselves only a short time in each case and were then relieved by the more sober acting women, who -- with their children on their backs -- showed remarkable endurance at this physically quite hard work.

407 335 [412] Almost every father of a family and houseowner makes his sugar mill himself, or a neighbor helps. There are no professional carpenters. With an ax (swéla) and a foxtail saw (serúčo) the cylinders are sawed from a tree trunk and crudely smoothed. The cylinders thus prepared are provided with a small hole in the center, from the base and upper side, and are clamped horizontally, by means of pegs, between two posts rammed into [413] the ground and held together with a rope. Then with a gauge (regla), which consists of a board with thorns, the distances between the pegs are precisely incised on the revolving drum.

273 [249] [516] [415] The sugar cane is put through the crushing cylinders several times by the workers, one squatting on either side, until the juice, which is caught in a wooden tub or in calabash vessels, is pressed out (Ill. 175 /see p. 278/). It is first vigorously heated and then put in a large horizontally positioned tree-trough (kánoa) up to five meters long, in which there must always be a little chicha to begin with (Ill. 165 /see p. 273/). It is stirred up with the old chicha in the trough, the kánoa is covered with banana leaves, and already the next morning the chicha is ready to be drunk. As time goes on the chicha becomes ever stronger in alcoholic content. By noon of the same day it is already strong enough to distill brandy from it. If one does not do this, /139/ some water must be added the next day to dilute it. If this is not done, the chicha is neither drunk nor is new sugar-cane juice added, whereupon it becomes sour and bitter after four or five days and strongly sears the throat. There are also "gourmets" among the Paez, however, who let the chicha go on fermenting, untouched, for up to three weeks and only then drink it so sharp and sour.

/198 cont./

764 protected from the earth above it as if it were lying in a lateral
184 niche (Ill. 206 /see p. 291/). It was expressly confirmed to me
[178] that this form of grave has been used for only about 20 years, and that previously regular niche-graves had been made. The transitional character of this covered pit from the shaft grave with the lateral niche becomes even more apparent from the fact that an additional niche was dug about 30 centimeters deep at the head end of the pit, into which the capitan was laid part way, "so that at least the head is lying in a niche."

/199/ The corpse, wrapped in Colombian clothing, was carried on a bier on the shoulders of two men. The bier consists of two poles held by cross-sticks lashed crosswise one above the other at intervals of 30 centimeters. The cross-sticks are lashed with lianas in pairs, each one above the one longitudinal pole and below the other one (Ill. 205 /see p. 291/). After the burial, the bier was chopped up and then left lying in the graveyard.

[201] Shortly before the lowering of the corpse, the members of the
[516] family take leave of it by kneeling down and moving one or both hands before them from above downward and saying: "You are now going to heaven, and we shall not see each other again; we hope it may go well with you!"

After the corpse was lowered and its head pushed into the small niche, the bamboo covering was very carefully and tightly laid over it. Then the pieces of sod as the bottom layer were packed next to each other as closely as they had been when lying on the surface of the ground. The members of the family and the friends, with their left hands, then tossed as many handfuls of earth into the grave as the person concerned has family relatives. Together they fill the grave with all the rest of the earth with their hands. This is an honor for the friends of the deceased; if a person has no friends, the members of his family must do this work themselves. After a few handfuls of earth, the filling of the pit is always stamped down long and thoroughly with tree trunks. This is a very long and exhaustive occupation, and the more beloved the deceased was, the longer the stamping. In the case of the burial of the capitan, this lasted almost two hours. As a

/281 cont./

755 On the evening agreed upon for the purification from the pest,
756 the patient brings the shaman the required remedies, and the
783 latter divides everything into two parts, one to carry out the séance
[782] and the other as an offering for Thunder. He first takes the latter portion and goes to a particular place in order to offer it to Thunder. He spits part of the brandy into the air and drinks another part himself, as soon as Thunder has expressed his approval of the purification from the disease and his satisfaction over the gift.

[516] For the purification ceremony the teyu and the patient squat down on the ground next to each other, in the manner customary among the Paez. The teyu thrusts his staff into the ground and sets the brandy bottle beside it. Amid coca-chewing and brandy-drinking the hours flow by, broken only by an occasional spitting out of the chew on the part of the shaman. /282/ Through his signs he gradually learns the cause of the illness and also the necessary remedies, which he now hands over to the patient. He also places on his head a packet containing the same herbs, as protection against the evil eč spirit. The teyu now goes to one side and beats the air with his tama, in order to remove the pest that is present. Then he passes it up the entire body of the patient, beginning at the feet and ending at the head, in order to squeeze out, so to speak, the pest from the body of his patient from below upward. At various parts of the body, the hollow of the collarbone, the neck, and the head, he "sucks" out the pest. Into a hole dug a few meters in front of the place of the ceremony he now spits the contents of his mouth: coca and medicinal herbs, mixed with the pest sucked out of the patient. He then squirts a mouthful of brandy into the air, so that the pest will depart altogether, and drinks a further one himself, so that the pest will not enter his body. Now the patient is called. He must first spit into the same hole the mixture of coca and medicinal herbs which he has chewed the entire time, and then he, too, must take two swallows of brandy; he must squirt one into the air, and he swallows the other one. Further purifications of the patient follow, various herbs being passed over him and the pest being sucked out several times and spat into the hole. In conclusion there follows a bodily cleansing

1: Nachtigall--267 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 153. The shaman Cabelefo Ninda.

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Ill. 152. Mother with child.

1: Nachtigall--273 E-5 (1952-1953) 1955 SC15 Paez SC15

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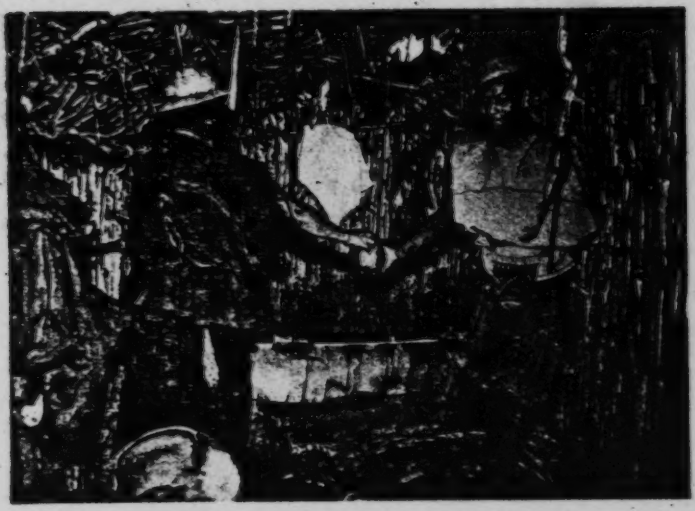

Ill. 165. House annex with the chicha trough.

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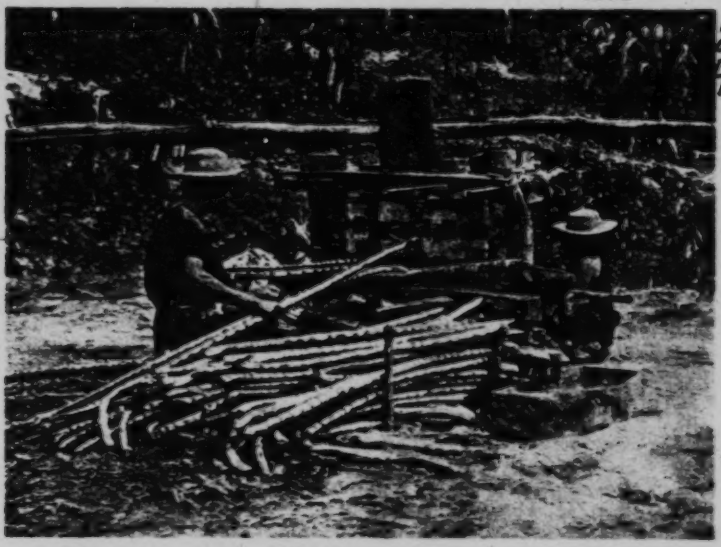
Ill. 166. Interior of a Paez house.

1: Nachtigall--278 E-5 (1952-1953) 1955 SC15 Paez SC15



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Ill. 175. Sugar mill in operation.

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Ill. 176. Distillation apparatus.

1: Nachtigall--281 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 182. Making the carrying bands for the fiber bags.

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Ill. 181. Weaver making wool cloth.

1: Nachtigall--282 E-5 (1952-1953) 1955 SC15 Paez SC15

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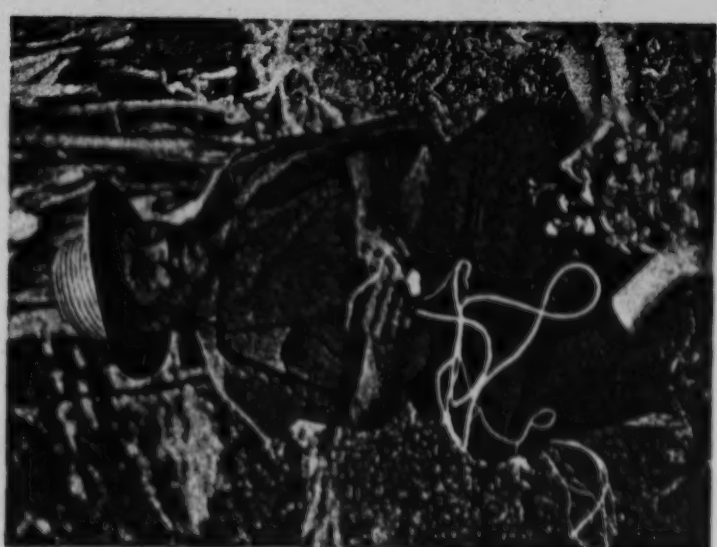
Ill. 184. Smoothing out the seams of a pot.



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Ill. 183. Making a fiber bag.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

147 the odor peculiar to the Indians, which becomes quite noticeable when they are sweating and which so closely resembles that of the secretion of the so-called *sahino*, or wild hog (*Dicotyles tajacu* L.), that I have more than once been deceived into believing that our trail crossed the path of a drove of these animals.

516 When at rest the Paez men almost invariably sit on their heels, the toes sustaining the whole weight of the body, while the women sit with their legs stretched together on the ground,
[514] even when near the fire in their houses. In micturition young
481 girls remain standing. The gait of both men and women is short-paced and easy, the body being always slightly inclined forward, probably on account of the habit of carrying heavy loads.

824 Like all children of Nature, the Paez Indians are very keen
826 observers of their surroundings, as is shown by the minuteness of their differentiation in plants and in certain groups of insects. Castillo, for instance, gives the names of no fewer than six different varieties of ants —

[552]

kan-kik	*ci'i-kik-ne*	*eia-i*
kik-finis	*gune-kandi*	*to-fiti*

and I collected very few plants for which they did not have a ready name.

Reproduction and Death

881 When a girl reached puberty the event was celebrated among the old Paez Indians by a special dance called *itsa-ko*, during which the young naked female was placed in a hole dug outside the hall-house and thoroughly washed with *chicha*. We have no
836 notice of pre-marital liberty being conceded to women, nor of the relation of children to parents in the family organization. As
595 tradition has it, the pre-conquest Paez were polygamous, and notwithstanding the efforts of the missionaries, it is almost certain that this practice has not completely disappeared. We know nothing about the existence of marriage ceremonies before
581 the introduction of the Catholic ritual. It is likely, however,
[586] that marriages were endogamous and free, and, as such, a very frail institution, as Castillo informs us that even in his time

1: Nachtigall--289 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 201. Grinding maize with the hand-grindstone.

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Ill. 202. Calderun music group.

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177 /185 cont./ house-plan, the use of nails, plank doors, and even locks and keys to safeguard the dwelling; likewise, whitewashing is not unknown.

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23/ The rectangular hut is the most primitive type of dwelling: tiny and light, crude and totally artless; a two-slope roof, walls of stalks laced together with an /186/ entrance door; an earthen floor; a kitchen in the center, with hides all around it; pouches suspended from the posts; on a three-legged beam, the grinding stone; a smoke-blackened interior; and living intimately with the guinea pigs.

6: Bernal Villa--104 E-5 (1952-1953) 1954 SC15 Paez SC15

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Tierradentro X: Indian woman of Mosoco "mambe-ing" /chewing coca and lime/ and weaving a kuetand yaha (pouch) for mambe). She is a té eu of the parcialidad.

?:Hernández de Alba E-5y(no date) 1946 SC15 Paez SC15

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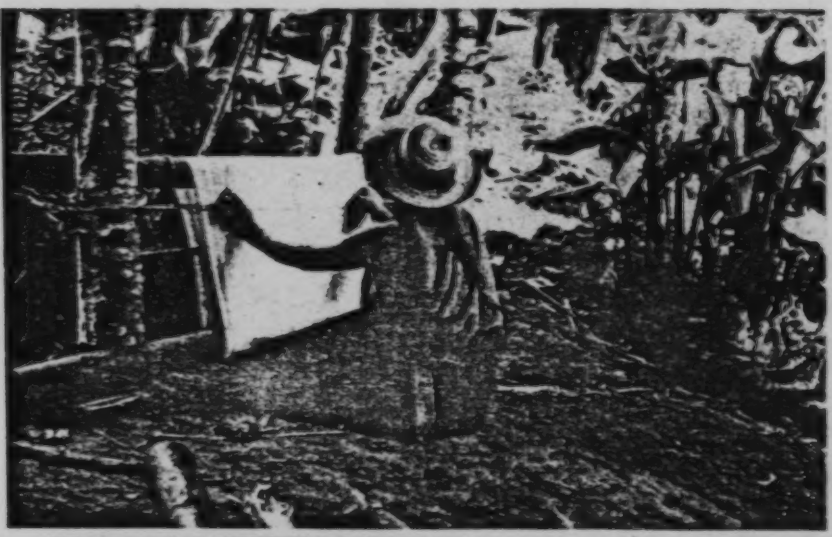

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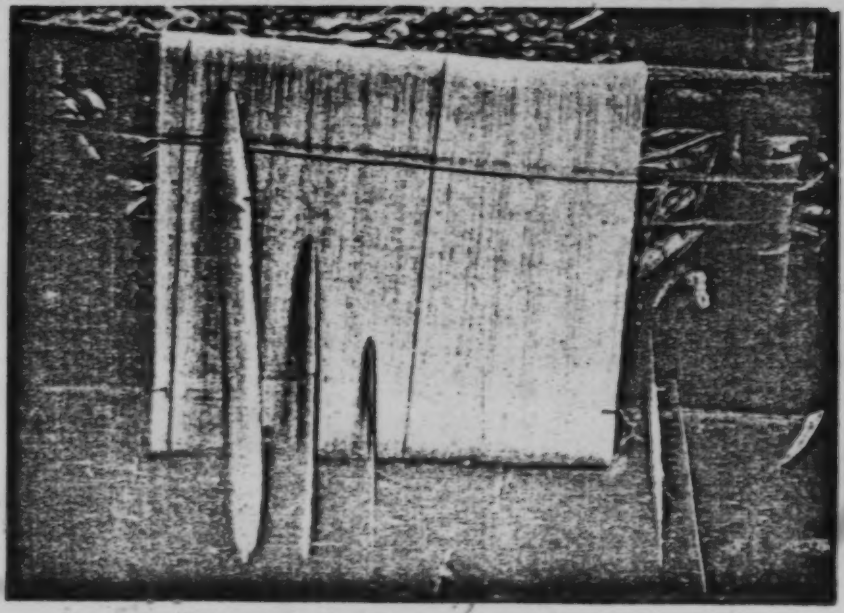

PLATE 186.—Páez weaving. *Top:* Woman weaving a woolen skirt. *Bottom:* Loom and weaving utensils. (Courtesy Gregorio Hernández de Alba.)

[p. 942 B]

7:Hernández de Alba E-5# (no date) 1946 SC15 Paez SC15

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PLATE 187.—**Páez weaving and spinning.** *Top:* Woman spinning wool while walking, San Andrés, Tierradentro. *Bottom:* Men weaving straw hats. (Courtesy Gregorio Hernández de Alba.)

[p.942c]

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PLATE 102.—**Pâez types.** *Top (left):* *Pâez* man, Tierradentro. *Top (right):* Woman with necklace and bags woven of wool and bast fibers, Calderas, Tierradentro. *Bottom (left):* Indians, Calderas, Tierradentro. *Bottom (center):* Indians, Calderas, Tierradentro. *Bottom (right):* Man at Inaí, Tierradentro. (Courtesy Gregorio Hernández de Alba.)

[p. 942 - H)

7:Hernández de Alba F-6;(no date) 1946 SCIS Paez SCIS
Mogues